

The Universal Fellowship Today



THE UNIVERSAL FELLOWSHIP TODAY

A church which proclaims liberation for all, a church which extends its ministry to black and brown and yellow and white alike, a church in which there is a mingling of rich and poor, old and young, handsome and homely, transvestites and transsexuals; a church which welcomes gays and heterosexuals to worship together, to witness together and to work and serve together -- such a church is, indeed, a rare church in the twentieth century.

But this kind of church is described in the pages of the New Testament. This is the kind of church revealed to the Rev. Troy D. Perry in the modern day revelation which led to the founding of the Metropolitan Community Church in Los Angeles on October 6, 1968.

The story is told in full in Rev. Perry's autobiography *The Lord Is My Shepherd and Knows I'm Gay*. Having been discharged from the ministry in the church in which he was serving as pastor and having been ostracized from membership in that church, Rev. Perry, after a period of despondency and search, received from God the call to found a church whose doors would be open to all of God's children without distinction or discrimination.

The church grew rapidly and visibly in numbers and invisibly in inner strength and drive. It spread to other cities. By the summer of 1970, hundreds of women and men who were determined that their right to the name Christian, that their inheritance as God's own children could not and would not be abridged or terminated by acts of human prejudice gathered together in Los Angeles for the first General Conference of the young church. There were representatives from MCCs in San Diego, San Francisco, Chicago and Los Angeles. It was the beginning of a world-wide ministry. The Rev. John Hose, one of the four elected to the first administrative board, the Board of Elders, was to say in his keynote address, "Is not the single goal, the single purpose of ALL churches (and, indeed, God's purpose) to improve human relationships? The centrality of love as the positive dynamic in all human relationships is generally presupposed. I believe we need to strive mightily to convince all humankind that LOVE and JUSTICE are synonymous. *We have become separate members of the Body of Christ out of necessity, because that Body has strayed from demonstrating that all human beings need not only to be loved, but need to be dealt with justly!*"

One year later 18 congregations sent representatives to the second General Conference, also held in Los Angeles. In 1972 more than 40 congregations sent delegates to the third General Conference, again held in Los Angeles. In 1973 sixty congregations met in Atlanta, Georgia. The Board of Elders was expanded from four members to seven and along with Rev. Perry and Rev. Hose, Rev. Richard Ploen, Rev. Jim Sandmire, Rev. John Gill, Rev. Richard Vincent and the first woman, Rev. Freda Smith were elected to its membership.

The Faith, Fellowship and Order Commission was established at this conference for the purpose of studying the doctrine and ministry of the Fellowship. It was ordered to report to the 1978 General Conference.

A THEOLOGY FROM THE PEOPLE

That report, developed from the "grassroots" of the church -- women and men, lay people and clergy from the United States, Great Britain, Canada and Australia -- was presented to the 1976 General Conference and published in the Winter 1976 *In Unity/Gay Christian*, the news and opinion journal of the Universal Fellowship.

The report explained "theology" as a never ending task, using human concepts and human words which are always changing. But the basic truth and faith behind theology remain the same. The task of theology is to explain our faith and message to the people in terms they can understand.

The report explained that the theological task of the Universal Fellowship is to determine the implications of God's universal love as that applies to our church's life and ministry, and to determine the implications of God's revealing that message through a church composed of worshiping communities constituted primarily of gay Christians.

The report, which was an interim report scheduled for more work and study between the 1976 and 1977 General Conferences, defined the community to which MCC is called to minister: "It is likely for the foreseeable future that our congregations may be largely gay in composition. This is congruent with our call and our beginnings. But also congruent with our call is the fact that we exist for the world. Our very existence is a prophetic witness to the world and to the Church. To seek to serve only the gay community is not only a misunderstanding of our call; it is also a misunderstanding of our humanity. We must

learn to discard our limiting categories for human persons and recognize that in Christ there is neither Jew nor Greek, slave nor free, male nor female, straight nor gay."

In bringing the Gospel into focus in order to meet the needs of the community, the report says, we must embrace with a sense of certainty the knowledge that the Spirit is indeed about a "new thing" in our history. "We can simply listen to the Spirit, who still speaks in the church, and respond, enriching our lives and those of the community we serve. To do so is to rediscover the power of Pentecost. To fail to do so is to relegate ourselves to irrelevancy. This can be done through worship and a flexible dynamic approach to education; through structuring an environment in which community and personhood may flourish; through assuming a stance of advocacy for all oppressed peoples; through exploring honestly and developing our understanding of ethics and lifestyle in relationship to the Gospel; through serving the pluralistic community around us in love and care."

The unique *emphasis* of MCC is dealing with human sexuality openly and honestly as Jesus did. "MCC recognizes that God fully intended for human beings to be human and sexual and that sexuality should be an integral part of the wholeness of a fully human person. But our sexuality is not and should not be the focal point of our lives. MCC emphasizes that everything in our life, including our sexuality, must center on our relationship with God through faith in Jesus Christ. This God becomes relevant in Jesus who related to Samaritans (foreigners), women (who were considered inferior), lepers (social outcasts), sinners (supposedly rejected by God), and other rejected elements of society."

EMPHASIS ON CHRISTIAN SOCIAL ACTION

From the beginning, Christian Social Action has been an involvement of great importance to many MCC members, including its founder, Rev. Perry.

In the late 1960's and throughout the 1970's, Troy Perry led marches, promoted demonstrations, staged sit-ins and fasted in public to advance the cause of gay rights. As times changed, Rev. Perry and MCC members became active in additional approaches to gaining freedom from the oppression they felt had too long been laid on gay people. For example, the moral strength and united effort of MCC in California is felt by many to have been a major factor in the passage of the gay rights bill in that state's assembly

in 1975, sponsored by Willie Brown and signed into law by Governor Edmund Brown, Jr.

The Universal Fellowship opened the first gay information office in Washington, D.C. in 1975. In 1976 MCC joined with leaders of the gay community from all segments of the United States to establish the National Gay Rights Lobby in Washington. Rev. James Sandmire, an Elder of the Fellowship, was elected to the thirty-member Board of Directors, along with other MCC members.

In 1977 Rev. Perry fasted to raise \$100,000 to begin the fight against the "Briggs Initiative" which became "Proposition 6" in the State of California. That proposition would have required the firing of openly gay teachers and their supporters. It was one of the most repressive pieces of legislation to ever be introduced in the United States. Rev. Perry led the fight to defeat the proposition -- and it was defeated in November of 1978.

Adam DeBaugh, chair of the Fellowship Commission on Christian Social Action and director of the Washington, D.C. Field Office, states in the *Workbook* of that commission, "It will be wise to avoid partisan politics. I feel MCC can best serve in a prophetic role politically, speaking the truth as we are led to understand it about the social issues that are close to us. This is a role that will not involve the church in the day by day nitty-gritty of political maneuvering. We should, however, support those brothers and sisters in our midst who do want to become involved in the political sphere, for they are performing an important service for our community of faith.

"Because of our history and our make-up at this time in the life of our denomination, our primary thrust in Christian Social Action must be a human rights one, especially civil rights for gay people, while at the same time dealing with racism and sexism in whatever form they may appear in our midst."

These same goals and programs are implemented appropriately by MCC congregations in countries other than the United States who have their own set of political conditions within which to operate.

In this day of theological debate and sociological struggle with the status of women in a number of Christian denominations and Jewish communities, it is significant to note that the Universal Fellowship is committed to eradicating sexism in its theology, structure and language, as well as in its relationships between women and men. It has been working to achieve these goals and continues to seek education and information to assist in doing so.

A WORLD-WIDE MINISTRY

Guided by this self image of its life and ministry, MCC has spread around the world in its first decade with more than 130 congregations, 170 ministers, hundreds of deacons, exhorters and seminary students and tens of thousands of affiliated members, friends and followers. In addition, it has developed a strong and effective prison ministry, a school (Samaritan Theological Institute), commissions, boards, committees and task forces at its General Conferences to deal with various aspects of the ministry and life of the Fellowship.

By 1979, the tenth anniversary of the Fellowship, there were four women and three men on the Board of Elders. Rev. Nancy Wilson and Rev. Charlie Arehart were re-elected for four year terms. Rev. Jeri Ann Harvey (of Native American descent) and Rev. Jean White (of London, England, the first non-American to be elected) were the two newly-elected Elders. Rev. Freda Smith became the Vice-Moderator of the Board of Elders and Rev. John Hose became the Treasurer of the Fellowship. The founder, Rev. Troy Perry has been elected Moderator of the Board of Elders after each election of new members, and he serves fulltime in the administrative and leadership position.

Rev. Lee Carlton served for many years as coordinator of World Church Extension and pastor of Sydney, Australia. When he resigned to become coordinator of Church Extension in Great Britain there were nine congregations in Australia and New Zealand and Rev. Jan Weymouth, the first woman minister in Australia, was elected district coordinator. Rev. Sylvanus Maduka, pastor of MCC Zaria, Nigeria, was ordained an MCC minister in 1976 and oversees seven of our churches in that country. Rev. Robert Wolfe, an American, founded MCC Toronto and MCC Vancouver in Canada and presently, Rev. David Gunton, the first Canadian minister is the district coordinator of Canada. Rev. Elder Jean White serves as Executive Secretary of World Church Extension and as Church Extension coordinator of the United Kingdom and Western Europe. Rev. Jose Mojica coordinates the Hispanic Americas Extension Area.

SHARED RESPONSIBILITY FOR MINISTRY

In addition to the Christian Social Action Commission and the Faith, Fellowship and Order Commission already mentioned, the Fellowship has numerous other working bodies devoted to developing and carrying out the mission of the church. Within the Commission on Social Action is the Committee on Racism, the Task Force on Men and the Task Force on Women.

Samaritan Theological Institute, located in Los Angeles, provides residential and correspondence courses for clergy and laity who wish to equip themselves for ministry and deepen their understanding of the Christian faith.

The Fellowship Press provides church services for

the Fellowship and publications for the community as a whole. It publishes the bi-monthly magazine, *In Unity* (the news journal of the Fellowship) and *The Gay Christian* (a quarterly theological journal of personal opinion and ecumenical news); the *Cellmate*, an outreach for prisoners and a *New Day*, a Social Action newsletter of the Washington Field Office of the UFMCC. It publishes such books as *Christian Sexuality* by Richard Mickley and *Gay Lifestyles* by Dr. Norman Pittenger, as well as numerous pamphlets and booklets. A current catalogue is available from the Fellowship Offices.

The Office of Institutional Ministry maintains an ongoing ministry to thousands of prisoners in a large number of federal and state prisons. They distribute the *Handbook of Prison Ministry* and the *Prisoners' Yellow Pages* to assist in that ministry. The Office of Institutional Ministry is based at the Fellowship Offices in Los Angeles with Area Representatives throughout the world.

Innovative Ministries (ministry to alcoholic and handicapped people), World Church Extension, Ministerial Credentials and Affairs, Christian Education, By-Laws, Government, Structures and Systems are concerns and activities shared by all church bodies.

MCC is committed to an ecumenical witness and to ecumenical interaction through its local churches and the Fellowship Department of Ecumenical Relations. Also, the late 1970's brought into existence the Commission on the Laity chaired by Jean Gralley which clearly reminds us that the church is the responsibility of *all* the people of God. In addition, the Board of Elders offered to the Fellowship a ten year plan of evangelism and education which will include "Project Samaria," an attempt to reach into new areas and "target communities," radio and television ministry; and new educational resources for local churches.

Perhaps the mission of MCC can be summarized in the words of the Rev. Elder John Hose: "Never losing sight of Jesus' remarkable invitation to *all* humankind, we have proceeded with dignity, perseverance and veracity to proclaim "freedom and justice for ALL" by the grace of God, through our Lord Jesus Christ."

DOCTRINE

Christianity is the revelation of God in Jesus Christ and is the religion set forth in the Scriptures. The Old Testament foretells Him, the New Testament presents Him and the Christian Church proclaims Him in every age and in every land.

Founded in the interest of offering a church home to all who confess and believe, the UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES moves in the mainstream of Christianity.

Our faith is based upon the principles outlined in the historic Creeds: Apostles and Nicene. We believe:

In one triune God, of one substance, in the persons of the Father, Son and Holy Spirit, omni-



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potent, omnipresent and omniscient, God being the Creator of all, the Prime Mover and Spirit of the Universe.

That the Bible is the divinely inspired Word of God, showing forth God in every person through the law and the prophets, and finally, completely and ultimately on earth in the being of Jesus Christ.

That Jesus . . . The Christ . . . historically recorded as living some 2,000 years before this writing, is the Father's most Divine Son, as well as being the Son of Man, born of Woman. And that by total subservience to God, the Father, Jesus has demonstrated once and forever that all people are likewise Children of God, being spiritually made in God's image.

That the Holy Spirit is God making known God's love and interest to all people. The Holy Spirit is God, available to and working through all who are willing to place their welfare in God's keeping.

Every person is justified by grace to God through faith in Jesus Christ.

We are saved from loneliness, despair and degradation through God's gift of grace, as was declared by our Master. Such grace is not earned, but is a pure gift from God of pure love. We further commend the Fellowship of the Faithful to a life of prayer; to seek genuine forgiveness for unkind, thoughtless and unloving acts; and to a committed life of Christian service.

The Church serves to bring all people to God through Christ. To this end, it shall arrange for regular services of worship, prayer, interpretation of the scriptures and edification through the teaching and preaching of the Word.

SACRAMENTS

This Church embraces two Holy Sacraments:

BAPTISM by water and by the Spirit, as recorded in the Scriptures, shall be a sign of the dedication of each life to God and God's service. Through the words and acts of this Sacrament, the recipient is identified as God's own Child.

HOLY COMMUNION is the partaking of blessed bread and wine in accordance with our Lord's words: "This is my body . . . this is my blood." (Matthew 26:26-28). All who believe, confess, repent and seek God's love through Christ, after examining their own consciences, may freely participate in the communal meal, signifying their desire to be received into His fellowship, to be saved by His sacrifice, to participate in His resurrection and to commit their lives anew to His service.

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NOTE: All prices F.O.B. UFMCC Office Los Angeles, CA with the exception of annual subscriptions. Discounts to bookstores figured at time of invoice. Orders shipped least expensive way (book rate with 6 to 8 weeks delay) unless otherwise specified by customer.

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*It was during the turbulent 60's
that gay men and lesbians
began coming out and
proclaiming our civil rights . . .
it was at this time
that Troy Perry answered
God's call to begin
a new kind of church . . .*

UFMCC

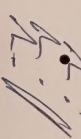


our record

our vision for the future



OUR RECORD

- Nine months before Stonewall, on October 6, 1968, MCC Los Angeles was founded.
- In a little more than ten years, we have grown to include over 150 churches in eight countries.
- We are the largest world-wide organization that touches lesbians and gay men.
-  We are on record as being actively committed to non-violent opposition to all forms of oppression, including sexism, racism, nationalism and homophobia.
- We have consistently been on the front line in the struggle for gay civil rights.
- We presently staff three offices: our headquarters in Los Angeles, our field office in Washington, D.C., and our World Church Extension Office in London, England.
- Our ministry has expanded to include:

★ Institutional Ministry
Ministry to the handicapped
Hispanic Ministries
Race Relations
The Universal Fellowship Press
Samaritan Theological Institute
Christian Social Action
World Church Extension
Ecumenical Relations
Inclusive Theology and Ministry
Media Ministry



OUR VISION FOR THE FUTURE (JUST A FEW OF OUR DREAMS)

- *In the 1980's we want to more than triple the number of churches and extension areas within the UFMCC.*
- *We will establish a Language and Cultural Bureau to make MCC materials available in many other languages: to research cultural problems and differences.*
- *We will undertake Project Samaria, reaching out into new areas of theology and ministry: and to begin ministering within specially targetted communities.*
- *We will begin to develop an effective, authentic UFMCC Radio and Television Ministry.*
- *We will continue to be in the forefront of the struggle for civil and human rights of gay people and other oppressed peoples.*

We believe that God has called all of us to take a stand, to be part of the solution to the problems that face us.

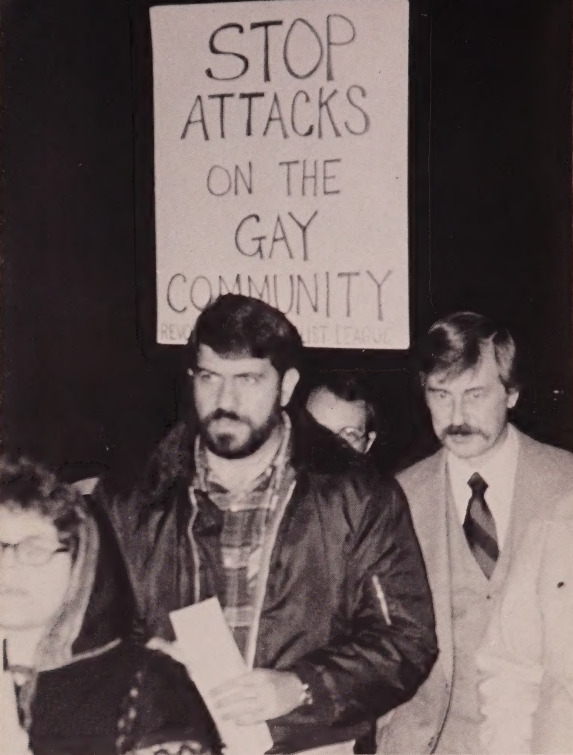
You've seen our proven record for the last ten years.

You know what is possible in the next ten years.

You can help today.

Put your gifts, yourself, your resources where they will do the most good.

BECOME A "GOOD SAMARITAN"



OUR OPPOSITION

13 of our churches have been arsoned over the last ten years; our ministers and members have been harassed, beaten, killed, just for being part of MCC. Many have had to make great sacrifices of themselves and their resources.

Right-wing Christian groups and individuals (such as "Christian Voice") have publically vowed to "stop" us and have attacked us for reaching into the gay and lesbian community, for loving, supporting and ministering to the urgent needs of thousands and thousands of gay men and lesbians the world over.

Gay people have often been suspicious of us or have even attacked us for identifying as Christians.

BUT - WE'RE NOT AFRAID ANY-MORE!

AND WE HAVE A VISION!!

As we enter into the decade of the 1980's, we are attempting to reach beyond our local churches if not the wider public in an effort to share the message of MCC, God's message, with you, and to invite you to participate in our struggles and in the joys of MCC.

YES! I WOULD LIKE TO JOIN THE "GOOD SAMARITANS" AS:

- ☐ *AN ENABLER: Minimum donation of \$50.00 per year*
- ☐ *A SPONSOR: Minimum donation of \$100.00 per year*
- ☐ *A CONTRIBUTOR: Minimum donation of \$500.00 per year*
- ☐ *A PARTNER: Minimum donation of \$1,000.00 per year*
- ☐ *I cannot join at this time, but keep me on your mailing list.*
- ☐ *Enclosed is my donation to help defray costs.*

celebrate!

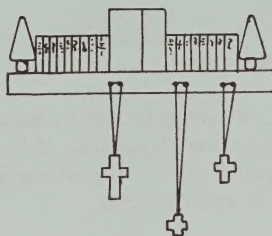
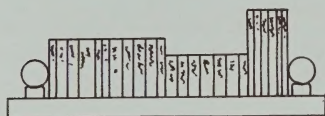
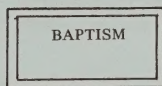
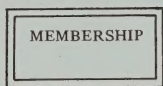
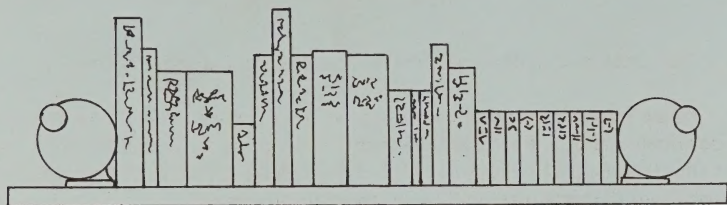


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** All Good Samaritans will receive all UFMCC publications free of charge.*

UNIVERSAL FELLOWSHIP OF METROPOLITAN COMMUNITY CHURCHES
5300 Santa Monica Boulevard, Suite 304, Los Angeles, California 90029



UFMCC
Department of Publications
Catalogue Order Book

All prices effective February 1, 1982

PLEASE NOTE THE FOLLOWING IMPORTANT INFORMATION

1. This catalogue replaces all previous catalogues and order forms.
2. Please note all orders must be signed by 2 people. The Pastor/Worship Coordinator and at least one member of the Board of Directors, the Clerk or the Treasurer for example. Any order received, for church groups, not having two (2) signatures will be returned unprocessed.
3. All orders will be shipped least expensive way (book rate, with 4 to 6 weeks shipping delay) unless otherwise specified by the customer.
4. Supplements will be sent out as new materials are made available or materials previously listed are no longer available.
5. Credit extended to authorized UFMCC church groups only. All others please pay in advance. Please include \$2.00 to cover postage and handling. Church groups do not pay in advance. Our accounting office will invoice you with the order.
6. California residents please add 6% sales tax.
7. Additional copies of this catalogue, at the price of \$.25 per copy, may be ordered from the Church Services Department, UFMCC, 5300 Santa Monica Blvd., Suite 304, Los Angeles, CA 90029.
8. Discount to authorized groups will be figured at time of invoice.

RESOURCE PACKETS AND HELPFUL AIDS

1001 - FP Operation Resurrection \$2.00

Operation Resurrection is a model for helping a church to re-define its mission and to re-structure itself on the basis of that mission.

written by: Rev. Nancy Wilson

1002 - FP How to Start a Study Group \$3.50
(FREE to new church groups)

A resource packet for new church groups. Helpful information on who and where to turn.

written by: Rev. Frank Scott

compiled by: UFMCC

1003 - FP Deacon's Resource Packet \$4.00

A complete resource guide and training aid towards a better understanding of the UFMCC Deaconate.

written and compiled by: Rev. Nancy Wilson

1004 - FP UFMCC Clergy Manual \$3.00

A comprehensive guide for clergy and student clergy in the UFMCC.

written and compiled by: The Clergy Credentials and
Concerns Committee.

1005 - FP "Good News: A Media Special Events Planning Guide" . . \$1.00

A how to booklet on media planning

written by: Mr. Bob Johnson

1006 - FP Race Relations Packet - Part 1. \$2.00

The materials included in this first part of the race relations packet are presented to assist with the first steps towards working on ourselves and raising our levels of understanding and erasing the problems of racial disharmony.

written by: Rev. Renee McCoy

1007 - FP What are we saying: Workshops in Communication Skills
for Christians. \$5.50

A packet on basic communication skills to help individuals “practice” group process and various communication skills. (TAPE accompanies this book)

written by: Rev. Claudia Vierra

NOTE: Book only \$2.00
Tape only \$3.50

1008 - FP Lenten Living Room Series “1981” \$1.50

A 10 week series on caring, sharing and prayer life for small groups.

written by: MCC of Greater Kansas City

1009 - FP “Ministering to the Clergy - A Lay Challenge” \$2.50

A workshop to raise lay consciousness

written by: Jim Kerber

1011 - FP The Universal Fellowship Today (a leaflet)

Single copies	\$.30
25 copies	\$3.50
50 copies	\$7.00
100 copies	\$11.00
500 copies	\$45.00

1012 - FP Homosexuality: What the Bible does and does not say (a leaflet)

Single copies	\$.30
25 copies	\$3.50
50 copies	\$7.00
100 copies	\$11.00
500 copies	\$40.00

1013 - FP Why We Are A Fellowship (a leaflet)

Single copies	\$.30
25 copies	\$3.50
50 copies	\$7.00
100 copies	\$11.00
500 copies	\$40.00

FROM THE FELLOWSHIP PRESS

- 1014 - FP Gay Lifestyles: A Christian Interpretation of Homosexuality and the Homosexual, Norman Pittenger, Universal Fellowship Press, 1977
- Hardcover \$7.95
- 1015 - FP Gay Lifestyles . . .
- Paperback \$3.95
- 1016 - FP Human Rights or Homophobia? The Rising Tides, Marcia Lee Geyer, Universal Fellowship Press, 1977
- Paperback only \$1.00
- 1017 - FP Homosexuals and the Bible, Norman Pittenger, Universal Fellowship Press, 1977
- A chapter re-print from Gay Lifestyles \$1.00
- 1018 - FP Homosexuality in the Light of Biblical Language and Culture, L. Robert Arthur, Universal Fellowship Press, 1978 \$1.00

MORE FROM THE PRESS

- 2001 - OP Familiar Faces Hidden Lives, Howard Brown, M.D., Harcourt Brace Jovanovich, 1976
- Paperback only \$2.95
- 2002 - OP Now That You Know - What Every Parent Should Know About Homosexuality, Betty Fairchild and Nancy Hayward, Harcourt Brace Jovanovich, 1979
- Hardcover only \$8.95

2003 - OP Workbook of Living Prayer, Maxie Dunnam, The Upper Room,
1974

Paperback \$2.00

2004 - FP IN UNITY - A monthly magazine of news of the Universal Fellowship of Metropolitan Community Churches.

2004 - FP - A Single copy \$1.00 + \$.60 postage & handling

2004 - FP - B 1 year subscription, USA, Canada, Mexico \$9.00
(1st class postage included)

2004 - FP - B 1 year subscription to countries outside USA, Canada &
Mexico \$13.00 (includes shipping VIA AIR MAIL)

2005 - FP The Gay Christian - A quarterly journal of Theological reflections from the Universal Fellowship of Metropolitan Community Churches.

2005 - FP - A Single copy \$1.00 + \$.60 postage & handling

2005 - FP - B 1 year subscription, USA, Canada, Mexico \$9.00
(1st class postage included)

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Mexico \$13.00 (includes shipping VIA AIR MAIL)

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(please note there is no charge for administrative supplies)

A001 - CS District Coordinator's Quarterly Report Forms

A002 - CS District Coordinator's Analysis Forms

B001 - CS Clergy's Quarterly Report Forms, in 3 part self-carbon sets

C001 - CS Lay Worship Coordinator's Monthly Report Form

D001 CS Congregational Monthly Statistical Report Forms; 4 part self-carbon sets, 12 sets per pad (includes page 1 and 2)

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GENERAL SUPPLIES

(priced as marked)

G-001 CS	Dissolution Forms, 3 part self-carbon	\$.10
G-002 CS	Deacon's Certificate	\$.15
G-003 CS	Holy Union Certificate	\$.15
G-004 CS	Holy Matrimony Certificate	\$.15
G-005 CS	Baptism Certificate	\$.15
G-006 CS	Membership Certificate	\$.15
G-007 CS	Student Clergy Certificate	\$.15
G-008 CS	Local Church Identification Card (price per card when ordering)	
	1 - 9	\$.05
	10 - 50	\$.04
	50 - ?	\$.03
G-009 CS	By-Laws of the Universal Fellowship	\$.75
G-011 CS	Finance Record Book for Small Churches (150 members or less)	\$4.00
G-012 CS	Directory of Congregations and Clergy of the Universal Fellowship	
	Single issue; provided in 3 ring binder	\$5.00
	Annual Subscription, provided in 3 ring binder with a monthly update	\$13.00
	NOTE: Directory subscription mailed to countries other than USA, Canada and Mexico	\$23.00
G-013 CS	Subscription to Elders Minutes	
G-013 CS - A	Annual Subscription (runs Oct to Oct)	\$8.50
G-013 CS - B	One Set Only (please indicate meeting month)	\$5.00

G-014 IN UNITY - BULK ORDERS ONLY

Bulk orders MUST be in quantities of 5 or more MINIMUM

Price per copy \$.80

G-015 THE GAY CHRISTIAN - BULK ORDERS ONLY

Bulk orders MUST be in quantities of 5 or more MINIMUM

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*The Spirit of God is upon us,
for God has annointed us.
God has sent us to bring
good news to the poor,
to bind up the broken-hearted;
to proclaim liberty to the captives,
freedom to those who are oppressed...
to comfort all those who mourn
and to give them for ashes a garland.
(Isaiah 61:1-3)*

universal
fellowship
today

UNIVERSAL FELLOWSHIP TODAY

A church which proclaims liberation for all, a church which extends its ministry to persons of all races and backgrounds, to young and old alike, to rich and poor, a church which welcomes Gays, Lesbians and heterosexuals to worship together, to witness and serve together — such a church is, indeed, a rare church in modern times.

But this kind of church is described in the pages of the New Testament — this is the kind of church revealed to Reverend Troy Perry — which led to the founding of Metropolitan Community Church of Los Angeles, on October 6, 1968.

The story of the founding of this church is told in Reverend Perry's autobiography, *The Lord Is My Shepherd And Knows I'm Gay*. Having been discharged from the ministry in the church in which he was serving as pastor and having been ostracized from membership in that church, Reverend Perry, after a period of despondency and search, received from God the call to found a church whose doors would be open to all of God's children without exception.

The Church grew rapidly in numbers and in inner strength and drive. Metropolitan Community Churches formed in other cities. In the summer of 1970, hundreds of women and men who were determined that their right to the name "Christian," and their inheritance as God's own children could not be abridged or terminated by human prejudice, gathered together in Los Angeles for the first General Conference of this new, young denomination.

It was the beginning of a world-wide ministry. The Reverend John Hose, one of the four elected to the first administrative Board, the Board of Elders, was to say in his keynote address: "Is not the single goal, the single purpose of *all* churches (and, indeed God's purpose) to improve human relationships? The centrality of love as the positive dynamic in all human relationships is generally presupposed. I believe we need to strive mightily to convince all humankind that LOVE and JUSTICE are synonymous. *We have become separate members of the Body of Christ out of necessity, because that Body has strayed from demonstrating that all human beings need not only to be loved, but to be dealt with justly.*"

More than 15 years after its founding, the Universal Fellowship of Metropolitan Community

Churches is composed over 200 congregations representing people from nine countries. MCC still continues its urgent mission of sharing the *good* news of God's love with many who have never authentically heard it before — especially Lesbians and Gay men. In addition, MCC has seen as part of its mission to confront the Christian Church — in all its diversity — with its responsibility in sharing this same good news. In recent years, this has taken the form of applying for membership in the National Council of Churches of Christ in the U.S.A. Selections from our application, written by R. Adam DeBaugh, best sum up MCC's emerging identity. "We were begun in response to a very great need — the need for ministry to a largely forgotten, ignored and despised minority, homosexuals. UFMCC has grown considerably and often in the face of tremendous adversity and challenge from outside our Fellowship. Many of our churches have been destroyed by arson . . . our clergy and lay people have been threatened, beaten and even killed. Our church buildings have been desecrated and vandalized. Our congregations have been denied places to meet for worship. Crosses have been burned on our church property; threats have been made over the telephone, in person and in print to our people; our ministry has been vilified, condemned, threatened and slandered, and the UFMCC has been used by unscrupulous people to frighten their constituents into giving them money to continue their fight against us. We have been attacked in the name of Jesus whom we follow. Why has this been true? Why do we often feel like the early Church, set upon from every side? Why does the Universal Fellowship of Metropolitan Community Churches excite such anger and hatred from some of our Christian brothers and sisters? The answer to these questions has nothing to do with our liturgy and worship, which comes from the mainstream of the Christian Church; nor does it have anything to do with our polity, which is familiar to most communions, nor does it have anything to do with the Gospel we preach, which is the traditional Christian Gospel of salvation, social action and community.

. . . It is our acceptance of homosexuality as a gift from God in the same way that heterosexuality is a gift from God that arouses fear, anger and hatred from some of our sisters and brothers. It is our affirmation of God's love for *all* people, including homosexuals, that upsets people. It is our theological understanding, based on careful Biblical scholarship, that God does *not* condemn homosexuality *per se* anywhere in the Holy Scriptures, that people seize

upon to condemn us. What infuriates some people is our assertion that the traditional interpretations of Scriptures to condemn homosexuality are as incorrect and invalid as the old interpretations of Scripture which permitted the holding of slaves and the subjugation of Black people.

... We believe that the Creator, in God's infinite wisdom and power, has given us a revelation that is somewhat different from the traditional revelation given to church people in the past concerning the issue of homosexuality. We are not the only people to have received this revelation, for there are people in *all* of the member communions of the National Council of Churches who share this revelation of God's abiding love for all of creation, including homosexuals. More and more modern Biblical scholarship is affirming the understanding we have of what Holy Scriptures really say and don't say about sexual orientation as we understand it today . . ."

The UFMCC is a prophetic Church, called out to a despised and oppressed minority, and in constant struggle and dialogue with tradition, and the coming Reign of God.

A THEOLOGY FROM THE PEOPLE

The Faith, Fellowship and Order Commission of the UFMCC was first established in 1973 for the purpose of studying the doctrine, beliefs and ministry of UFMCC. Over the years, this commission and its membership worked hard to develop a process for theologizing that would come *from* the people of UFMCC — a "grassroots" theology, not one imposed from Fellowship leadership.

The Commission developed working papers that were widely circulated and discussed — in local Churches, District Conferences, in classrooms, in homes, even in prisons. We asked questions about who God is, who we are, and what is our unique calling. One of those early documents stated that . . . 'One of the unique emphases of MCC is dealing with human sexuality openly and honestly, as Jesus did. MCC recognizes that God fully intended for human beings to be human and sexual and that sexuality should be an integral part of the wholeness of a fully human person. But our sexuality is not and should not be the focal point of our lives. MCC emphasizes that everything in our life, including our sexuality, must center on our relationship with God through faith in Jesus Christ. This God becomes relevant in Jesus who related to Samaritans (foreigners), women (who were considered inferior), lepers (social outcasts), sinners (supposedly rejected by God), and other

rejected elements of society."

The continuing task that faces FFO is to develop a theology of human sexuality. It is a task that is open-ended, as is the grassroots process of MCC theologizing. It is a task that puts us ever on the forefront of Contemporary Christian Theology; another evidence of our prophetic calling.

EMPHASIS ON CHRISTIAN SOCIAL ACTION

From the earliest days of MCC, involvement in Christian Social Action has been central to all of us, including our founder, Reverend Perry.

In the late 1960's and throughout the 1970's, Troy Perry led marches, promoted demonstrations, staged sit-ins and fasted in public to advance the cause of Gay rights. As times changed, Reverend Perry and MCC members became active in additional approaches to gaining freedom from the oppression they felt had long been perpetrated on Gay people. For example, the moral strength and united effort of MCC in California is felt by many to have been a major factor in the passage of the Gay Rights Bill in that state's assembly in 1975, sponsored by Willie Brown and signed into law by Governor Edmund Brown, Jr.

The UFMCC opened the first Gay and Lesbian information office in Washington, D.C. in 1975. In 1976, we joined with leaders in the Gay and Lesbian community in the United States to establish the Gay Rights National Lobby in the United States capital.

In 1977, Reverend Perry fasted to raise \$100,000 to begin the fight against the "Briggs Initiative" which became Proposition 6 in the State of California. That proposition would have required the firing of openly Gay teachers and their supporters. It was one of the most repressive pieces of legislation to ever be introduced in the United States. Reverend Perry led the fight to defeat the proposition — and it was defeated in November of 1978.

MCC Pastors and laity have been civil rights leaders in Canada, Europe, Australia, New Zealand and Mexico. At the same time, our concerns have never been limited to Gay and Lesbian rights. MCC stands firm in its opposition to racism and sexism in all their insidious forms. The needs of hungry and homeless people — of refugees, or of persons in our own neighborhoods, have been our concern.

At our General Conference in 1983, UFMCC passed two resolutions in support of a freeze on nuclear weapons — world peace and justice are urgent concerns of our world-wide Fellowship.

In this day of theological debate and sociological struggle with the status of women in a number of Christian denominations and Jewish communities, it is significant to note that the Universal Fellowship is committed to eradicating sexism in its theology, structure and language, as well as in its relationships between women and men. At the 1981 General Conference, UFMCC passed specific guidelines for the use of inclusive language in its worship and life.

A WORLD-WIDE MINISTRY – EVANGELISM

Guided by this self-image of its life and mission, MCC has spread around the world with over 200 Churches and hundreds of active clergy and lay leaders, and nearly 30,000 members, friends and adherents. In addition, we have seen the development of a comprehensive Education Ministry (*Samaritan Educational Ministries* – including Samaritan College in Los Angeles), models for prison ministry, a credentialing process for clergy, a *Board of Pensions*, and a *Board of World Church Extension*, among others.

The Board of Elders presently includes four women and three men, clergy and laity. Reverend Elder Jean White, from London, England, was the first Elder elected from outside the U.S. She is the Executive Secretary of World Church Extension.

World Church Extension has an exciting history. Reverend Lee Carlton pioneered UFMCC efforts in Australia. Reverend Sylvanus Maduka, Church Extension Coordinator for our Church in Nigeria, was ordained in 1976 and oversees our Churches in that country. Reverend Bob Wolfe founded MCC in Canada and we presently have two Canadian Districts. Reverend Jose Mojica, the founder of MCC-Hispana, now coordinates Church Extension in the Hispanic communities of North, Central and South America. We have an MCC in Copenhagen, Denmark; Auckland, New Zealand and Mexico City, Mexico and hundreds of feasibility studies the world over.

Another aspect of our development as an inclusive Church has been the efforts of those committed to *Third World Ministries*. Reverend Renee McCoy, founder of Harlem MCC in New York City, has overseen the development of a ministry that reaches Third World people in and out of UFMCC. 1982 saw the very first Third World Gay & Lesbian Christian Conference, held in Washington, D.C. This vital ministry is a source of hope and liberation to the Fellowship and those it seeks to touch. The ministry seeks to make *real* the hope that UFMCC can be a Church “for *all* people.”

SHARED RESPONSIBILITY FOR MINISTRY

The ministry of MCC is a shared ministry – of lay and clergy, women and men, Third World and White, Lesbians and Gay and heterosexual.

Our monthly magazine, *Journey*, tells the unfolding story of our life together. Other important publications and resources are available through the Fellowship headquarters, located in Los Angeles, California.

The Commission on Special Ministry, focuses on those with special needs and special gifts to give. MCC has long been committed to those who struggle for sobriety, sanity and a full and whole existence. Ours is a ministry of healing – the broken hearts, minds, bodies and lives of our people. We claim the healing gifts that the Spirit freely offers, through prayer, the laying on of hands and lives of loving service.

Other ministries continue to grow. *Spiritual Life and Clergy Care*, under the loving direction of Reverend Nancy Radclyffe, offers chaplaincy service and referral to the clergy and lay leadership of our Fellowship. Our *Commission on Government Structures and Systems* seeks orderly ways to improve the structure of the Fellowship to meet the challenges of our growth. The upcoming television special, “God, Gays And The Gospel: This Is Our Story” offers an opportunity for the message of MCC to be viewed by millions of people over the next few years. This is a project close to the heart of Reverend Perry.

Perhaps the mission of MCC can best be summarized in the words of Elder Emeritus John Hose: “Never losing sight of Jesus’ remarkable invitation to *all* humankind, we have proceeded with dignity, perseverance and veracity to proclaim ‘freedom and justice for ALL’ by the grace of God, through our Lord Jesus Christ.”



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